



In the name of Allah: the Compassionate, the Merciful

سورة الجمعة

AL-JUMU`AH

Name

It is derived from the sentence *idha nudiya-lis-salat-imin-yaum-il- Jumu'ati* of verse 9. Although in this Surah injunctions about the Friday congregational Prayer also have been given, yet "Jumu'ah" is not the title of its subject-matter as a whole, but this name too, like the names of other Surahs, is only a symbolic title.

Period of Revelation

The period of the revelation of the first section (vv. 1-8) is A. H. 7, and probably it was sent down, on the occasion of the conquest of Khaiber or soon after it. Bukhari, Muslim, Tirmidhi, Nasa'i and Ibn Jarir have related on the authority of Hadrat Abu Hurairah that he and other Companions were sitting in the Holy Prophet's assembly when these verses were revealed. About Abu Hurairah it is confirmed historically that he entered Islam after the truce of Hudaibiyah and before the conquest of Khaiber, and Khaiber was conquered, according to Ibn Hisham, in Muharram, and, according to Ibn Sa`d, in Jamadi al-Awwal, A.H. 7. Thus presumably Allah might have sent down these verses, addressing the Jews, when their last stronghold had fallen to the Muslims, or these might have been revealed when, seeing the fate of Khaiber, all the Jewish settlements of northern Hijaz had surrendered to the Islamic government.

The second section (vv. 9-11) was sent down shortly after the emigration, for the Holy Prophet (upon whom be Allah's peace) had established the Friday congregational Prayer on the 5th day after his arrival at Madinah. The incident that has been referred to in the last verse of this section must have occurred at a time when the people had not yet received full training in the etiquette of religious congregations.

Theme and Subject Matter

As we have explained above, the two sections of this Surah were sent down in two different periods. That is why their themes as well as their audiences are different. Although there is a kind of harmony between them on account of which they have been put together in one Surah, yet we should understand their themes separately before we consider the question of their harmony.

The first section was sent down at a time when all Jewish efforts to obstruct the message of Islam during the past six years had failed. First, in Madinah as many as three of their powerful tribes had done whatever they could to frustrate the mission of the Holy Prophet, with the result that one of the tribes was completely exterminated and the other two were exiled. Then by intrigue and conspiracy they brought many of the Arab tribes together to advance on Madinah, but in the Battle of the Trench they were all repulsed. After this, Khaiber had become their stronghold, where a large number of the Jews expelled from Madinah also had taken refuge. At the time these verses were revealed, that too was taken without any extraordinary effort, and the Jews at their own request agreed to live there as tenants of the Muslims. After this final defeat the Jewish power in Arabia came to an end. Then, Wad-il-Qura, Fadak, Taima', Tabuk, all surrendered one after the other, so much so that all Arabian Jews became subdued to the same Islam which they were not prepared to tolerate before. This was the occasion when Allah Almighty once again addressed them in this Surah, and probably this was the last and final address that was directed to them in the Qur'an. In this they have been reminded of three things:

1. "You refused to believe in this Messenger only because he was born among a people whom you contemptuously call the "gentiles". You were under the false delusion that the Messenger must necessarily belong to your own community. You seemed to have been convinced that anyone who claimed to be a prophet from outside your community, must be an imposter, for this office had been reserved for your race, and a messenger could never be raised among the "gentiles". But among the same gentiles Allah has raised a Messenger who is reciting His Book in front of your very eyes, is purifying souls, and showing the Right Way to the people whose misdeeds are well known to you. This is Allah's bounty, which He may bestow on anyone He may please. You have no monopoly over it so that He may bestow it over whomever you may please and may withhold it from whomever you may desire it to be withheld".
2. "You had been made bearers of the Torah, but you did not understand your responsibility for it nor discharged it as you should have. You are like the donkey which is loaded with books, and which does not know what burden it is bearing. Rather you are worse than the donkey, for the donkey is devoid of sense, but you are intelligent. You not only shirk your responsibility of being bearers of Allah's revelations deliberately, Yet, you are under the delusion that you are Allah's favorites and the blessing of apostleship has been reserved for you alone. More than that, you seem to entertain the notion that whether you fulfill the demands of Allah's message or not, Allah In any case is bound not to make any other than you the bearer of His message."
3. "If you really were Allah's favorites and you were sure of having a place of honor and high rank reserved with Him, you would not have feared death so much as to prefer a life of disgrace to death. It is only because of this fear of death that you have suffered humiliation after humiliation during the past few years. Your this condition is by itself a proof that you are fully conscious of your misdeeds, and your conscience is aware that if you die with these

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misdeeds, you will meet with a greater disgrace before Allah in the Hereafter than in this world."

This is the subject-matter of the first section. The second section that was sent down many years later, was appended to this Surah because in it Allah has bestowed Friday on the Muslims as against the Sabbath of the Jews, and Allah wanted to warn the Muslims not to treat their Friday as the Jews had treated their Sabbath. This section was sent down on an occasion when a trade caravan arrived in Madinah right at the time of the Friday congregational service and hearing its din and drum the audience, except for 12 men, left the Prophet's Mosque and rushed out to the caravan, although the Holy Prophet (upon whom be Allah's peace) at that time was delivering the Sermon. Thereupon it was enjoined that after the call is sounded for the Friday Prayer all trade and business and other occupations become forbidden. The believers should then suspend every kind of transaction and hasten to the remembrance of Allah. However, when the Prayer is over, they have the right to disperse in the land to resume their normal occupations. This section could be made an independent Surah in view of the commandments that it contains about the congregational service on Friday, and could also be included in some other Surah, but, instead, it has been included here particularly in the verses in which the Jews have been warned of the causes of their evil end. Its wisdom in our opinion is the same as we have explained above.

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يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْكَوْدُوسُ الْعَزِيزُ الْحَكِيمُ ﴿١﴾

Whatever is	مَا	(to) Allah	لِلَّهِ	Glorifies	يُسَبِّحُ
And whatsoever is	وَمَا	The heavens	السَّمَاوَاتِ	In	فِي
The King	الْمَلِكِ	The earth	الْأَرْضِ	On	فِي
The All-Wise	الْحَكِيمِ	The All-Mighty	الْعَزِيزُ	The Holy	الْكَوْدُوسُ

Translit	<i>Yusabbiḥu Lillāhi Mā Fī As-Samāwāti Wa Mā Fī Al-'Arḍi Al-Maliki Al-Quddūsi Al-'Azīzi Al-Ḥakīmi</i>
AhmedAli	جو مخلوقات آسمانوں اور زمین میں ہے اللہ کی لیے کرتی ہے وہ بادشاہ پاک ذات غالب حکمت والا ہے
Jalandhry	جو پیچ آسمانوں میں ہے اور بیچ زمین میں ہے سب غذا کی لیے کرتی ہے جو بادشاہ حقیقی پاک ذات زبردست حکمت والا ہے
YusufAli	Whatever is in the heavens and on earth, doth declare the Praises and Glory of Allah—the Sovereign, the Holy One, the Exalted in Might, the Wise.
M.Khan	Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh, the King (of everything), the Holy, the All-Mighty, the All-Wise.
Pickthal	All that is in the heavens and all that is in the earth glorifieth Allah, the Sovereign Lord, the Holy One, the Mighty, the Wise.
Shakir	Whatever is in the heavens and whatever is in the earth declares the glory of Allah, the King, the Holy, the Mighty, the Wise.

هُوَ الَّذِي بَعَثَ فِي الْأُمَمِ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ
وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلِ لَفِي ضَلَالٍ مُّبِينٍ ﴿٢﴾

Sent	بَعَثَ	Who	الَّذِي	He is	هُوَ
A Messenger	رَسُولًا	The unlettered ones	الْأُمَمِ	(among) in	فِي
To them	عَلَيْهِمْ	Reciting	يَتْلُو	From among themselves	مِنْهُمْ
And teaching them	وَيُعَلِّمُهُمْ	And purifying them	وَيُزَكِّيْهِمْ	His verses	آيَاتِهِ
Even though	وَإِنْ	And wisdom (legal ways, As-Sunnah)	وَالْحِكْمَةَ	The Book	الْكِتَابَ
Verily in	لَفِي	Before	مِنْ قَبْلِ	They had been	كَانُوا
		manifest	مُّبِينٍ	Error	ضَلَالٍ

Translit	<i>Huwa Al-Ladhī Ba`atha Fī Al-'Ummiyīna Rasūlāan Minhum Yatlū `Alayhim 'Āyātihi Wa Yuzakkīhim Wa Yu`allimuhumu Al-Kitāba Wa Al-Ḥikmata Wa 'In Kānū Min Qablu Laft Ḏalālin Mubīnīn</i>
AhmedAli	وہی ہے جس نے ان پڑھوں میں ایک رسول انبیاء میں سے مبہوت فرمایا جو ان پر اس کی آئینیں پڑھتا ہے اور انہیں کتاب اور حکمت سکھاتا ہے اور بے شک وہ اس سے پہلے صریح گمراہی میں تھے
Jalandhry	وہی تو ہے جس نے ان پڑھوں میں ان ہی میں سے (محمد ﷺ) کو پیغمبر (بنا کر) بھیجا جو ان کے سامنے اس کی آئینیں پڑھتے اور ان کو پاک کرتے اور (نما

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	کی) کتاب اور دنیا سمجھاتے ہیں۔ اور اس سے پہلے تو یہ لوگ صریح گمراہی میں تھے
YusufAli	It is He Who has sent amongst the Unlettered a messenger from among themselves, to rehearse to them His Signs, to sanctify them, and to instruct them in Scripture and Wisdom— although they had been, before, in manifest error—
M.Khan	He it is Who sent among the unlettered ones a Messenger (Muhammad SAW) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur'an, Islâmic laws and Islâmic jurisprudence) and Al-Hikmah (As-Sunnah: legal ways, orders, acts of worship, of Prophet Muhammad SAW). And verily, they had been before in manifest error;
Pickthal	He it is Who hath sent among the unlettered ones a messenger of their own, to recite unto them His revelations and to make them grow, and to teach them the Scripture and wisdom, though heretofore they were indeed in error manifest,
Shakir	He it is Who raised among the inhabitants of Mecca an Messenger from among themselves, who recites to them His communications and purifies them, and teaches them the Book and the Wisdom, although they were before certainly in clear error,

وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ ۝ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝ ۳ ۝

Who no	لَمَّا	Among them	مِنْهُمْ	And also to others	وَآخَرِينَ
And He is	وَهُوَ	Them	بِهِمْ	Have yet joined	يَلْحَقُوا
		The All-Wise	الْحَكِيمُ	The All-Mighty	الْعَزِيزُ

Translit	Wa 'Ākharīna Minhum Lammā Yalhaqū Bihim Wa Huwa Al-'Azīzu Al-Ḥakīmu
AhmedAli	اور دوسرے کے لیے بھی جو ابھی ان سے نہیں ملے اور وہ زبردست حکمت والا ہے
Jalandhry	اور ان میں سے اور لوگوں کی طرف بھی (ان کو بھیجا ہے) جو ابھی ان (مسلمانوں سے) نہیں ملے۔ اور وہ غالب حکمت والا ہے
YusufAli	As well as (to confer all these benefits upon) others of them, who have not already joined them: and He is Exalted in Might, Wise.
M.Khan	And [He has sent him (Prophet Muhammad SAW) also to] others among them (Muslims) who have not yet joined them (but they will come). And He (Allâh) is the All-Mighty, the All-Wise.
Pickthal	Along with others of them who have not yet joined them. He is the Mighty, the Wise.
Shakir	And others from among them who have not yet joined them; and He is the Mighty, the Wise.

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۝ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ۝ ۴ ۝

Of Allah	اللَّهُ	The Grace	فَضْلٌ	That is	ذَلِكَ
He wills	يَشَاءُ	On whom	مَنْ	Which He bestows	يُؤْتِيهِ
Of Grace		The Owner		And Allah is	
				Mighty	

Translit	Dhālika Fadlu Allāhi Yu'utīhi Man Yashā'u Wa Allāhu Dhū Al-Fadli Al-'Azīmi
AhmedAli	یہ اللہ کا فضل ہے جسے پاہے دے اور اللہ ہذا فضل کرنے والا ہے

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Jalandhry	یہ خدا کا فضل ہے جسے چاہتا ہے عطا کرتا ہے۔ اور خدا بڑے فضل کا مالک ہے
YusufAli	Such is the Bounty of Allah, which He bestows on whom He will: and Allah is the Lord of the highest bounty.
M.Khan	That is the Grace of Allâh, which He bestows on whom He wills. And Allâh is the Owner of Mighty Grace.
Pickthal	That is the bounty of Allah; which He giveth unto whom He will. Allah is of Infinite bounty.
Shakir	That is Allah's grace; He grants it to whom He pleases, and Allah is the Lord of mighty grace.

مَثَلُ الدِّينَ حُمِّلُوا التَّوْرَاةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا ۝ بِئْسَ مَثَلُ الْقَوْمِ
الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ ۝ وَاللَّهُ لَا يَهِي الْقَوْمُ الظَّالِمِينَ ۝ ۵

Were entrusted with	حُمِّلُوا	Of those who	الَّذِينَ	The likeness	مَثَلُ
Not	لَمْ	But then	ثُمَّ	The Taurat (Torah)	الْتَّوْرَاةَ
Of a donkey	الْحِمَارِ	Is as the likeness	كَمَثَلِ	Who bore it	يَحْمِلُوهَا
How bad is	بِئْسَ	Huge burden of books	أَسْفَارًا ۝	Who carries	يَحْمِلُ
Who	الَّذِينَ	Of people	الْقَوْمُ	The example	مَثَلُ
Of Allah	اللَّهِ ۝	The Signs	بِآيَاتِ	Deny	كَذَّبُوا
Guides	بِهِدِي	Not	لَا	And Allah	وَاللَّهُ
		Who are wrong-doers	الظَّالِمِينَ	The people	الْقَوْمُ

Translit	Mathalu Al-Ladhîna H̄ummilū At-Tawrāata Thumma Lam Yāmilūhā Kamathali Al-Ḥimāri Yāmilu 'Asfārāan Bi'sa Mathalu Al-Qawmi Al-Ladhîna Kadhdhabū Bi'ayāti Allāhi Wa Allāhu Lā Yahdī Al-Qawma Až-Žālimīna
AhmedAli	ان لوگوں کی مثال جنہیں تورات اٹھوانی کی پھر انہوں نے اسے نہ اٹھایا گئے کی مثال ہے جو کتابیں اٹھاتا ہے ان لوگوں کی بہت بڑی مثال ہے جنہوں نے اہل کی آیتوں کو جھٹلایا اور اہل دنیا کو لوگوں کو بدایت نہیں کرتا
Jalandhry	جن لوگوں (کے سر) پر تورات لدوائی کی پھر انہوں نے اس (کے بار یعنی) کو نہ اٹھایا ان کی مثال گئے کی سی ہے جن پر بڑی بڑی آیتیں لدی ہوں۔ جو لوگ خدا کی آیتوں کی تکنیک کرتے ہیں ان کی مثال بڑی ہے۔ اور خدا قالم لوگوں کو بدایت نہیں دیتا
YusufAli	The similitude of those who were charged with the (obligations of the) Mosaic Law, but who subsequently failed in those (obligations), is that of a donkey which carries huge tomes (but understands them not). Evil is the similitude of people who falsify the Signs of Allah: and Allah guides not people who do wrong.
M.Khan	The likeness of those who were entrusted with the (obligation of the) Taurât (Torah) (i.e. to obey its commandments and to practise its laws), but who subsequently failed in those (obligations), is as the likeness of a donkey which carries huge burdens of books (but understands nothing from them). How bad is the example of people who deny the Ayât (proofs, evidences, verses, signs, revelations) of Allâh. And Allâh guides not the people who are Zâlimûn (polytheists, wrong-doers, disbelievers).
Pickthal	The likeness of those who are entrusted with the Law of Moses, yet apply it not, is as the likeness of the ass carrying books. Wretched is the likeness of folk who deny the revelations of Allah. And Allah guideth not wrongdoing folk.
Shakir	The likeness of those who were charged with the Taurat, then they did not observe it, is as the likeness of the ass bearing books, evil is the likeness of the people who reject the communications of Allah; and Allah does not guide the unjust people.

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فُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ رَعَمْتُمْ أَنْكُمْ أَوْلَيَاءُ لِلَّهِ مِنْ دُونِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ إِنْ كُنْتُمْ

صَادِقِينَ 6

Who	الَّذِينَ	O you	يَا أَيُّهَا	Say	فُلْ
You claim	رَعَمْتُمْ	If	إِنْ	Are Jews	هَادُوا
Of Allah	لِلَّهِ	Are friends	أَوْلَيَاءُ	That you	أَنْكُمْ
(of) all other mankind	النَّاسِ	The exclusion	دُونِ	To	مِنْ
If	إِنْ	Death	الْمَوْتَ	Then long for	فَتَمَنَّوا
		truthful	صَادِقِينَ	You are	كُنْتُمْ

Translit	Qul Yā 'Ayyuhā Al-Ladhīna Hādū 'In Za`amtum 'Annakum 'Awliyā 'U Lillāhi Min Dūni An-Nāsi Fatamannaw Al-Mawta 'In Kuntum Ṣādiqīna				
AhmedAli	کہ دوائے لوگوں یہودی ہو اگر تم خیال کرتے ہو کہ تم ہی الٰہ کے دوست ہو سوائے دوسرے لوگوں کے تو موت کی آزو کرو اگر تم پچے ہو				
Jalandhry	کہ دوکہ اے یہود اگر تم کو دعویٰ ہو کہ تم ہی نہ کا کے دوست ہو اور لوگ نہیں تو اگر تم پچے ہو تو (ذرا) موت کی آزو تو کرو				
YusufAli	Say: "O ye that stand on Judaism! if ye think that ye are friends to Allah, to the exclusion of (other) men, then express your desire for Death, if ye are truthful!"				
M.Khan	Say (O Muhammad SAW): "O you Jews! If you pretend that you are friends of Allāh, to the exclusion of (all) other mankind, then long for death if you are truthful."				
Pickthal	Say (O Muhammad): O ye who are Jews! If ye claim that ye are favoured of Allah apart from (all) mankind, then long for death if ye are truthful.				
Shakir	Say: O you who are Jews, if you think that you are the favorites of Allah to the exclusion of other people, then invoke death If you are truthful.				

وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمْتُمْ أَيْدِيهِمْ ۝ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ 7

Ever	أَبَدًا	They will long for it	يَتَمَنَّوْنَهُ	But not	وَلَا
Their hands	أَيْدِيهِمْ	Have sent before them	قَدَّمْتُ	Because of what	بِمَا
The wrong doers	بِالظَّالِمِينَ	Knows well	عَلِيمٌ	And Allah	وَاللَّهُ

Translit	Wa Lā Yatamannawahu 'Abadāan Bimā Qaddamat 'Aydīhim Wa Allāhu 'Alīmun Biż-Žālimīna				
AhmedAli	اور وہ لوگ اس کی کچھی بھی تمنا نہ کریں گے بسبب ان (علوم) کے جوان کے ہاتھوں نے آگے بیجھے اور الٰہ ٹالموں کو خوب جانتا ہے				
Jalandhry	اور یہ ان (اعمال) کے سبب جو کر کچھے میں ہو گروں کی آزو نہیں کریں گے۔ اور ٹالموں سے خوب واقف ہے				
YusufAli	But never will they express their desire (for Death), because of the (deeds) their hands have sent on before them! And Allah knows well those that do wrong!				
M.Khan	But they will never long for it (death), because of what (deeds) their hands have sent before them! And Allāh knows well the Zālimūn (polytheists, wrong-doers, disbelievers).				
Pickthal	But they will never long for it because of all that their own hands have sent before, and Allah is Aware of evil-				

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	doers.
Shakir	And they will never invoke it because of what their hands have sent before; and Allah is Cognizant of the unjust.

فُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِكُمْ ۖ ثُمَّ تُرَدُّونَ إِلَى عَالِمِ الْغَيْبِ وَالشَّهَادَةِ
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٨﴾

The death	الْمَوْتَ	Verily	إِنْ	Say (to them)	فُلْ
From which	مِنْهُ	You Flee	تَفِرُّونَ	Which	الَّذِي
Then	ثُمَّ	Will meet you	مُلَاقِكُمْ ۖ	Surely it	فَإِنَّهُ
The All-Knower	عَالِمٌ	To	إِلَى	You will be sent back	تُرَدُّونَ
And He will tell you	فَيُنَبِّئُكُمْ	And the seen	وَالشَّهَادَةِ	Of the unseen	الْغَيْبِ
To do	تَعْمَلُونَ	You used	كُنْتُمْ	What	بِمَا

Translit	Qul 'Inna Al-Mawta Al-Ladhi Tasirrūna Minhu Fa'innahu Mulāqikum Thumma Turaddūna 'Ilā 'Ālimi Al-Ghaybi Wa Ash-Shahādati Fayunabbi'ukum Bimā Kuntum Ta'malūna
AhmedAli	کہ دو بے شک وہ موت جس سے تم بھاگتے ہو سوہ تو ضرور تمیں ملنے والی ہے پھر تم اس کی طرف لوٹائے جاؤ گے جوہ پچھی اور کھلی بات کا جانے والا ہے پھر وہ تمیں بتائے گا جو کچھ تم کیا کرتے تھے
Jalandhry	کہ دو کہ موت جس سے تم گریز کرتے ہو وہ تو تمہارے سامنے آگرہ ہے گی۔ پھر تم پوشیدہ اور ظاہر کے جانے والے (ندا) کی طرف لوٹائے جاؤ گے پھر جو کچھ تم کرتے رہے ہو وہ سب تمیں بتائے گا
YusufAli	Say: The Death from which ye flee will truly overtake you: then will ye be sent back to the Knower of things secret and open: and He will tell you (the truth of) the things that ye did!"
M.Khan	Say (to them): "Verily, the death from which you flee will surely meet you, then you will be sent back to (Allāh), the All-Knower of the unseen and the seen, and He will tell you what you used to do."
Pickthal	Say (unto them, O Muhammad): Lo! the death from which ye shrink will surely meet you, and afterward ye will be returned unto the Knower of the Invisible and the Visible, and He will tell you what ye used to do.
Shakir	Say: (As for) the death from which you flee, that will surely overtake you, then you shall be sent back to the Knower of the unseen and the seen, and He will inform you of that which you did.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِي لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعُوا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۖ
ذِلِّكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩﴾

Believe	آمَنُوا	Who	الَّذِينَ	O you	يَا أَيُّهَا
For the prayer	لِلصَّلَاةِ	The call is proclaimed	نُودِي	When	إِذَا
Of Friday	الْجُمُعَةِ	The day	يَوْمٌ	On	مِنْ
The remembrance	ذِكْرٍ	To	إِلَى	Then hasten	فَاسْعُوا

The Holy Quran

The Congregation, Friday

Sura # 62 – 11 Verses - Madina

سورة الجمعة

Business	الْبَيْعٌ	And leave off	وَذَرُوا	Of Allah	اللَّهِ
For you	لَكُمْ	Better	خَيْرٌ	That is	ذَلِكُمْ
know	تَعْلَمُونَ	Your did	كُنْتُمْ	If	إِنْ

Translit	<i>Yā 'Ayyuhā Al-Ladhīna 'Āmanū 'Idhā Nūdī Līlṣalāati Min Yawmi Al-Jumu'ati Fās'aw 'IlāDhikri Allāhi Wa Dharū Al-Bay'a Dhālikum Khayrun Lakum 'In Kuntum Ta'lamūna</i>
AhmedAli	اے ایان والوجب جمع کے دن نماز کے لیے اذان دی جائے تو ذکر الٰہی کی طرف لپکو اور خرید و فروخت پھر وہ تم سارے لیے یہی بات بہتر ہے اگر تم علم رکھتے ہو
Jalandhry	مومنوا جب جمع کے دن نماز کے لئے اذان دی جائے تو غدا کی یاد (یعنی نماز) کے لئے جلدی کرو اور (خریدو) فروخت ترک کرو۔ اگر سمجھو تو یہ تم سارے حق میں بہتر ہے
YusufAli	O ye who believe! when the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of Allah, and leave off business (and traffic): that is best for you if ye but knew!
M.Khan	O you who believe (Muslims)! When the call is proclaimed for the Salāt (prayer) on Friday (Jumu'ah prayer), come to the remembrance of Allāh [Jumu'ah religious talk (Khutbah) and Salāt (prayer)] and leave off business (and every other thing), That is better for you if you did but know!
Pickthal	O ye who believe! When the call is heard for the prayer of the day of congregation, haste unto remembrance of Allah and leave your trading. That is better for you if ye did but know.
Shakir	O you who believe! when the call is made for prayer on Friday, then hasten to the remembrance of Allah and leave off trading; that is better for you, if you know.

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَادْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ
 تُفْلِحُونَ ﴿١٠﴾

The (Jumah) Prayer	الصَّلَاةُ	Is finished	قُضِيَتِ	Then when	فَإِذَا
The land	الْأَرْضِ	In	فِي	You may disperse	فَانْتَشِرُوا
The Grace	فَضْلٍ	Of	مِنْ	And seek	وَابْتَغُوا
Allah	اللَّهِ	And remember	وَادْكُرُوا	Of Allah	اللَّهِ
successful	تُفْلِحُونَ	That you may be	لَعَلَّكُمْ	Much	كَثِيرًا

Translit	<i>Fa'idhā Qudiyati Aṣ-Ṣalātu Fāntashirū Fī Al-'Arḍi Wa Abtaghū Min Fadli Allāhi Wa Adhkuru Allāha Kathīrāan La'allakum Tuflīhūna</i>
AhmedAli	پس جب نماز ادا ہو چکے تو زمین میں چلو پھر وہ امّال کا فضل تلاش کرو اور امّال کو بہت یاد کرو تاکہ تم فلاح پاوے
Jalandhry	پھر جب نماز ہو چکے تو اپنی اپنی راہ لو اور ندا کا فضل تلاش کرو اور خدا کو بہت یاد کرتے رہو تاکہ نجات پاوے
YusufAli	And when the Prayer is finished, then may ye disperse through the land, and seek of the Bounty of Allah: and celebrate the Praises of Allah often (and without stint): that ye may prosper.
M.Khan	Then when the (Jumu'ah) Salāt (prayer) is ended, you may disperse through the land, and seek the Bounty of Allāh (by working, etc.), and remember Allāh much, that you may be successful

The Holy Quran

The Congregation, Friday

Sura # 62 – 11 Verses - Madina

سورة الجمعة

Pickthal	And when the prayer is ended, then disperse in the land and seek of Allah's bounty, and remember Allah much, that ye may be successful.
Shakir	But when the prayer is ended, then disperse abroad in the land and seek of Allah's grace, and remember Allah much, that you may be successful.

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهُوَا انْفَضُّوا إِلَيْهَا وَتَرْكُوكَ قَائِمًا ۝ قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهُوِ وَمِنَ
الْتِجَارَةِ ۝ وَاللَّهُ خَيْرُ الرَّازِقِينَ ۝ 11

Some merchandise	تِجَارَةً	They see	رَأَوْا	And when	وَإِذَا
They disperse headlong	انْفَضُّوا	Some amusement	لَهُوَا	Or	أَوْ
Standing	قَائِمًا ۝	And leave you	وَتَرْكُوكَ	To it	إِلَيْهَا
Has	عِنْدَ	That which	مَا	Say	قُلْ
Than	مِنَ	Is better	خَيْرٌ	Allah	الَّهُ
Merchandise	الْتِجَارَةِ ۝	And than	وَمِنَ	Any amusement	الَّهُوِ
Of providers	الرَّازِقِينَ	Is the best	خَيْرٌ	And Allah	وَاللَّهُ

Translit	Wa 'Idhā Ra'aw Tijāratān 'Aw Lahwan Anfaddū 'Ilayhā Wa Tarakūka Qā'imāan Qul Mā 'IndaAllāhi Khayrun Mina Al-Lahwi Wa Mina At-Tijāratī Wa Allāhu Khayru Ar-Rāziqīna
AhmedAli	اور جب وہ لوگ تجارت یاتا شہ دیکھتے میں اور آپ کو کھڑا ہوا چھوڑ جاتے میں کہ دو جو اللہ کے پاس ہے وہ تماشا اور تجارت سے کہیں بہتر ہے اور اللہ بہتر روزی دینے والا ہے
Jalandhry	اور جب یہ لوگ سو دیکھتا یاتا شہ دیکھتے میں تو ادھر بھاگ جاتے میں اور تمیں (کھڑے کا) کھڑا چھوڑ جاتے میں۔ کہ دو کہ جو چیز خدا کے ہاں ہے وہ تماشے اور سو دے سے کہیں بہتر ہے اور خدا سب سے بہتر رزق دینے والا ہے
YusufAli	But when they see some bargain or some amusement, they disperse headlong to it, and leave thee standing. Say: "The (blessing) from the Presence of Allah is better than any amusement or bargain! And Allah is the Best to provide (for all needs)."
M.Khan	And when they see some merchandise or some amusement [beating of Tambur (drum) etc.] they disperse headlong to it, and leave you (Muhammad SAW) standing [while delivering Jumu'ah's religious talk (Khutbah)]. Say "That which Allāh has is better than any amusement or merchandise! And Allāh is the Best of providers."
Pickthal	But when they spy some merchandise or pastime they break away to it and leave thee standing. Say: That which Allah hath is better than pastime and than merchandise, and Allah is the best of providers.
Shakir	And when they see merchandise or sport they break up for It, and leave you standing. Say: What is with Allah is better than sport and (better) than merchandise, and Allah is the best of Sustainers.